

Megiddo Message

Comparing Scripture with Scripture

FULFILLED PROPHECIES

B. C. OR A. D.?

PURSUIT AND ACHIEVEMENT

MEDITATIONS ON THE WORD

"WHERE THERE'S A WILL, THERE'S A WAY"

Comparing Scripture with Scripture

A READER of our literature has written us taking issue with a number of our beliefs. The nature of her criticism, or at least the list of our beliefs with which she disagrees, identifies her as an adherent of fundamental religion.

The approach that broad acceptance is proof of authenticity, is easy to understand; for all too many persons, popularity seems to assure correctness. Theirs is the conviction that "Fifty million Frenchmen cannot be wrong," but of course it is not proof. The great reforms in the world have been ideals in the minds of the few forward thinkers, and impossibilities on the lips of the cowards. Likewise the religious truths that the world as a whole have rejected may be the right beliefs. It has been truly said, "Multitudes are no mark, that you may right be found, but eight were saved in ark, while many thousands drowned."

The Scriptures emphasize the multitudes as being misguided and mistaken, and the minority as the holders of the real truth. "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it," said Jesus. "O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit," said Jeremiah (16:19). Looking beyond the time of Christ's birth, His ministry, crucifixion, resurrection, and ascension into heaven, the prophet Isaiah sees Him returning to earth as King. Also he predicts the condition the religious world will be in at that time: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people" (Isa. 60:1, 2).

When Paul the apostle, in obedience to Jesus' command, started out dispensing the gospel to the Gentile world of his time, he did not come with the findings of the religious world; but by his own testimony he repudiated the commonly accepted beliefs, and broadcast a plan of salvation which was unknown and unaccepted by organized religion. Here are his words: "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12).

Christ's Return and His Herald

Our correspondent read our booklet "*The Coming of Jesus and Elijah*," and comments as follows: "Now you say that Elijah is coming back before Jesus, but Christ says he has already come. I believe you know what the Bible says, but you just quote what fits your doctrine. Do you expect people to take your word and ignore Christ's? Please read Matt. 17:12, 13. How can you doubt the inspired Word of God? The disciples knew he spoke of John the Baptist."

These texts read: "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the

Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."

Yes, we believe that Elijah is coming before Christ, and we have the Book to support that belief. We read in Mal. 4:5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." These are the words of the great Jehovah through Malachi the prophet. The promise is specific, positive: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Since God cannot break His promise, we can know Elijah either *will* come or *has* come. It is, therefore, a matter of timing; a question of *when* Elijah should come. God's promise through Malachi is explicit: "I will send you Elijah the prophet before the coming of the *great and dreadful day of the Lord*" [italics ours].

This statement poses the question, was Jesus' first coming the "great and dreadful day of the Lord"? No, it was not. He came the first time as a lamb led to the slaughter, "and like a lamb dumb before his shearer, so opened he not his mouth" (Acts 8:32). No judgments were meted out, no force was used to compel men to learn righteousness, no punishments were administered. The "great and dreadful day of the Lord" will be at Christ's second coming, when as the "Lion of the tribe of Juda" He rides forth conquering and to conquer (Rev. 5:5, 6:2).

John the Baptist was not Elijah; his own statement shows he knew who he was. When the Jews sent priests and Levites from Jerusalem to ask John who he was, he "confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No." Now a man should know his own identity, and John said he was not Elias, or Elijah. "Then said they unto him, Who art thou? . . . What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias" (John 1:19—23). John admitted he was not the prophet to come before the "great and dreadful day of the Lord."

Now did Jesus say John the Baptist was Elijah, or that Elijah had already come at the time when He was speaking? The chapter in our aforementioned booklet under the subtitle "John, the Forerunner of Christ's First Advent" clears away the seeming discrepancy between Jesus' and John's statements. We quote:

"After Jesus had answered the disciples' question and told them of the coming of Elijah to restore all things, He then said to them, 'But I say unto you, That Elias is come already, and they knew him not.' How had Elias come already? Just as the prophet Isaiah had foretold and the angel Gabriel witnessed, John the Baptist had come 'in the spirit and power of Elias.' He had come with the same courage to denounce sin as had Elijah. If you tremble at the Word of the Lord you cannot fail to see that Jesus spoke of both Elijah the prophet who would come to restore all things, and then of John the Baptist who had come in the spirit and power of Elijah.

"Upon surface reading Jesus' words in Matt. 17:12

would seem to contradict what He had just said in v. 11. There is, however, no contradiction. He was speaking of two different men preceding His two different comings. Jesus spoke first of Elijah the prophet whose coming was to precede His second advent, and then of John the Baptist who had come as the forerunner of His first appearing.

"It is enlightening to note that John the Baptist had already fulfilled his mission as the first forerunner, had been beheaded by Herod and was dead, when Jesus said, 'Elias truly shall [future tense] first come, and restore all things.' He certainly could not have been speaking of the same individual in both statements. Verse 13 shows the disciples comprehended His meaning: 'Then the disciples understood that he spake unto them of John the Baptist.'

"If the disciples had ears to hear, shall ours be so heavy we will not hear? If they understood of whom Jesus spake, shall our understanding be so dull we will not take it in? How, then, was John the Baptist the Elijah of his day? Because he came in the 'spirit and power of Elias.'

The Hope of Resurrection

Then our correspondent continues, "In your book '*Man what is He?*' you say, 'The dead know not anything.' I'll take Paul's word. He is Christ's greatest writer. He says, 'For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you.' Now Paul thought he would be with Christ if he departed. Do you think Paul was stupid?"

No, we do not. But on the other hand it is not fair to take one part of a man's declarations without taking other parts. The text in question reads:

"For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: nevertheless to abide in the flesh is more needful for you" (Phil. 1: 21—24). Now what did Paul mean by "depart"?

In I Thessalonians 4 he said the dead are "asleep," and when asleep one knows nothing. In I Corinthians 15 he revealed that all hope of life beyond death lies in the resurrection of the body. "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (vs. 16—18). Then why should he say he wanted to "depart" and be with Christ?

A little further on in his Epistle to the Philippians (3: 11), Paul reveals that his chief aim was to "attain unto the resurrection of the dead." That was when he hoped to be with Christ.

The Greek word "*analua*," rendered "depart" in Phil. 1: 23, is in Luke 12: 35, 36 translated "return." The words of Jesus read as follows: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return [*analua*] from the wedding." With this plain definition of "*analua*" we understand that Paul was simply longing for the *return* of the Lord Jesus.

Wilson, in the *Emphatic Diaglott*, translates Phil. 1: 23, 24, as follows: "I am indeed hard pressed by two

things;—(I have an *earnest desire* for the *returning*, and being with Christ, since it is very much to be preferred;)—but to remain in the flesh is more requisite on your account."

The foregoing translation agrees perfectly with Paul's other statements which we have cited, also with his plain declaration in II Tim. 4: 7, 8: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." It was at Jesus' appearing that he hoped to be with the Lord, and not at death.

No, we do not think that Paul was stupid! He knew what he believed, he knew in whom he believed, and was "persuaded" that He is able to keep that which he had "committed" to Him against that day.

Salvation—How is it Obtained?

Our correspondent continues: "Here is another saying that you dwell on: 'Work out your own salvation with fear and trembling.' I know that is in the Bible, but there are ever so many promises in the Bible about salvation. Here are a few: Ephesians 2: 8, 9, 'For by grace are ye saved through faith; and that not of *yourselves*; it is the gift of God; not of *works*, lest any man should boast'" (italics our correspondent's).

Let us read the following verse to get Paul's meaning, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." We are not saved by works of our own choosing, by doing that which seems right in our own eyes, by a self-imposed standard of righteousness, as the monks of olden times, or the newer aspects of self-righteousness as practiced by the people of the present day.

Faith Plus Works for Salvation

Our correspondent adds: "Here is another, Rom. 10: 9, 'That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.' It doesn't say anything there about working for your salvation."

This is another case where we must compare scripture with scripture, and strike a balance between the two statements. To get Paul's meaning we must take all that he has said. Faith and works must go together. The one is useless without the other. And belief, to be potent, must be accompanied by action. In Romans 12 and 13 Paul has much to say about action. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God . . . Let love be without dissimulation. Abhor that which is evil; cleave to that which is good . . . Be not overcome of evil, but overcome evil with good . . . It is far on in the night, the day is almost here; so let us drop the deeds of darkness and put on the armor of light; let us live decorously as in the open light of day—no revelry or bouts or drinking, no debauchery or sensuality, no quarrelling or jealousy. No, put on the character of the Lord Jesus Christ, and never think how to gratify the cravings of the flesh"

(Rom. 12 : 1, 2, 9, 21); (13 : 12—14, Moffatt). And this is the way we work out our salvation.

If we should read Romans, chapters 4 and 5 without reading the rest of the epistle, we might feel constrained to believe that Paul taught faith and belief, irrespective of works, will suffice for salvation.

Did we have but Rom, 4: 1—5: "What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness";

Or if we had to rely on Rom. 5: 1, 2, 9: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Much more then, being now justified by his blood, we shall be saved from wrath through him";

Or if our only idea of Paul's conception of the plan of salvation was the afore-quoted text in Rom. 10: 9: "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved"; we should be constrained to believe he taught salvation by faith alone.

But, we have Rom. 6: 11—13: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God."

We have Rom, 8: 13, 14: "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God."

We also have Eph. 4: 17—25: "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another."

We Must Compare Scripture with Scripture

But let us get back to the thought of Rom. 10: 9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." To confess with our mouth the Lord Jesus would mean much more than a mere confession that such a man as Jesus Christ once

lived. Jesus said to the people who assembled to hear His first sermon: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7: 21). Such empty confession will bring no results. Under the Mosaic economy when the laws and ordinances were read aloud to the people they were to answer: "All that the Lord hath said will we do, and be obedient" (Ex. 24: 7). Therefore, to confess with the mouth the Lord Jesus is to agree to the necessity to keep His demands. And He demanded obedience.

For example, recall the time when Jesus' mother and brethren arrived but were unable to reach Him because of the dense crowd of listeners. When told that they were on the rim of His audience, desiring to see Him, Jesus said: "My mother and my brethren are these which hear the word of God, and do it" (Luke 8: 21). When upon another occasion during Jesus' preaching a woman shouted: "Blessed is the womb that bare thee," He said, "Yea, rather blessed are they that hear the word of God, and keep it" (Luke 11: 27, 28). Consider His words: "Yea, rather blessed are they that hear the word of God, and keep it." Hearing was only the *beginning* of the terms to merit blessedness.

To confess with one's mouth the Lord Jesus, is to confess with no shadow of a doubt Jesus' teaching, that to be saved one must hear the Word of God and keep it. And if sincere, we must believe and confess that God raised Jesus from the grave. It is a cardinal doctrine of Biblical teaching; we could never be saved without believing it.

Our correspondent continues: "What does John say? I John 5: 1: 'Whosoever believeth that Jesus is the Christ is born of God.' If you notice nothing is said of works, just believe."

Again, let us be fair with John and take all that he says. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3: 2, 3). To purify ourselves even as Christ is pure *is* works, and more, it is *work*; and no one who has ever made a definite effort to live up to Christ's high standard will deny this statement.

Peter's Testimony Concerning Salvation

Our correspondent continues: "What did Peter say? 'To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins' (Acts 10: 43). Nothing is said of works, just belief."

A statement such as this is heavily weighted with conjecture. In vs. 34, 35, Peter had just made it clear that "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Could words be plainer? "He that feareth him and worketh righteousness," will be accepted. Our correspondent's careless use of Scripture suggests the plan often followed by Biblical students, and to say the least it is wholly unfair to Peter to say that he said nothing of works, just belief. The following excerpts from his epistles are plain statements from Peter showing his position on the Christian work.

"Wherefore gird up the loins of your mind, be sober,
(Continued on page 8)

Fulfilled Prophecies

that Prove the Bible True



TYRE: "A PLACE FOR THE SPREADING OF NETS."

Syrian fishermen hauling in their nets on the probable site of ancient Tyre, which perished as predicted by the prophet.

THE ACCURATE forecasting of future events is one of the strongest evidences of the existence of God, and of the authority and integrity of the Word of God. To predict an event centuries before it comes to pass, and then to see a photograph of its fulfillment precisely as foretold, is concrete, visible proof of divine power that cannot be controverted.

God Himself uses this testimony to reveal to men the certainty of His power and might. In Isaiah 41:22-29, the Lord, speaking through the prophet, cites the prediction of future events as evidence of His supreme power. In irony He calls upon the heathen gods to show forth their power by forecasting the future.

The Lord Jesus Christ also used a declaration of future events to confirm the faith of His followers. On the night of His betrayal He said to His disciples: "And now I have told you before it come to pass, that, when it is come to pass, ye might believe."

Both the Old and New Testaments abound with predictions of the future that were fulfilled hundreds and thousands of years later with minute and mathematical accuracy.

We shall herein canvass some of these predictions, tracing their original fulfillment through the intervening centuries, and showing their condition at the present moment by means of actual photographs of the scenes and places mentioned in the prophecy, projected on the screen.

Such evidence is incontrovertible. It confounds agnosticism and atheism, and proves beyond peradventure of doubt the inspiration of the Bible. It is visible and tangible proof that fully satisfies the honest seeker after truth.

Tyre, the Strong City, which Perished as Predicted The Prophecy

"Therefore thus said the Lord God; Behold, I am against thee, O Tyrus. . . and they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea. . . And they shall lay thy stones and thy timber and thy dust in the midst of the water. . . Thou shalt be built no more: for I the Lord have spoken it, saith the Lord God" (Ezekiel 26:3, 4, 5, 12, 14).

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Tyre was one of the great cities of the ancient world. Its inhabitants, the Phoenicians, were the foremost mariners, merchants, and explorers of antiquity. Its ships traded with the known world. The city was strongly fortified and occupied a strategic position on the eastern shore of the Mediterranean Sea.

Tyre was a famous and flourishing city in the days when Joshua led the Israelites in the invasion of Palestine. He speaks of "the strong city of Tyre." Several centuries later Hiram, King of Tyre, sent King Solomon abundant supplies of cedar and fir trees for building the Temple in Jerusalem.

Centuries later still, in the days of the prophet Ezekiel, God pronounced judgment against the city because of its sins. Ezekiel predicted that the walls and towers of the metropolis would be thrown down; but what is even more striking, that the very dust would "be scraped from the city." The forecast reads: "They shall lay thy

stones and thy timber and thy dust in the midst of the water." This was a most unusual prophecy and, humanly speaking, there seemed no likelihood that it would ever be fulfilled.

After a siege of thirteen years Nebuchadnezzar, King of Babylon, captured Tyre, and broke down her walls and towers. But no spoils of consequence fell into his hands at the end of his long continued siege. The rulers of Tyre had transported their riches to an island about half a mile out in the sea; Nebuchadnezzar simply destroyed the city and left it in ruins. A part of the prediction had been brought to pass, but not all. The stones and dust and timber had not been cast "in the midst of the water." It seemed utterly incredible that anyone would take the rubbish of a ruined city, and cast it into the midst of the sea.

Two hundred and forty years rolled by, and still there was no sign of the complete fulfillment of the prophecy. Then Alexander the Great, with his swift legions, swept eastward in his all-conquering career. He called upon the island city of Tyre to open its gates to him. They refused his request. They felt secure in their island citadel.

But Alexander quickly devised a plan of attack. He determined to build a causeway from the mainland to the island. He took the "stones" and "timber" and "dust" of the ruined city, cast them "in the midst of the water," and then marched his legions over the solid roadway and captured the island city. Thus, in due time, God's Word was fulfilled in minute mathematical detail.

Today, after a period of more than 2,500 years, another part of the prophecy has been fulfilled with the same detailed accuracy. The prediction reads: "It shall

be a place for the spreading of nets in the midst of the sea.... and thou shalt be built no more." The island Tyre—which is now a peninsula made by the drifting of sand against the causeway—is a town of no importance with a few thousand inhabitants; but every vestige of the great city of Tyre on the mainland, destroyed by Nebuchadnezzar and cast into the sea by Alexander, has disappeared.

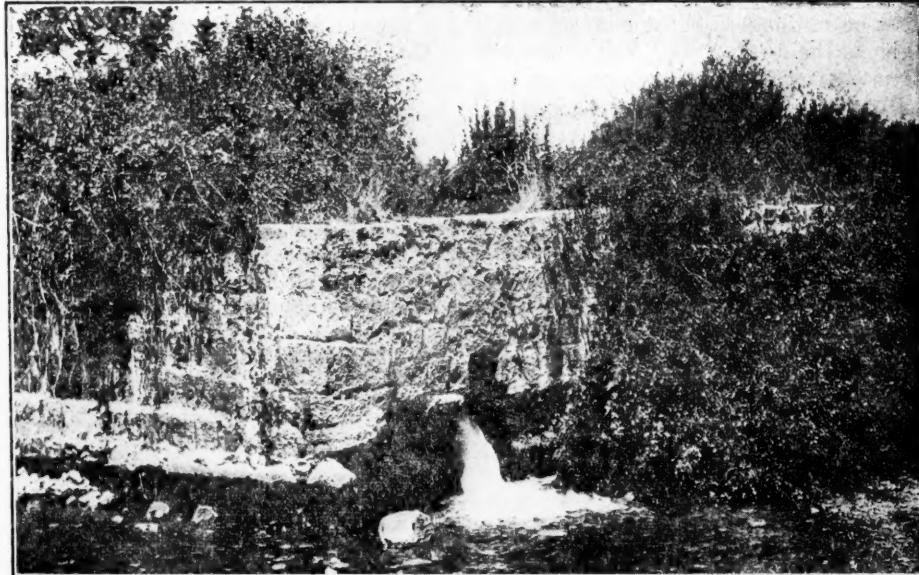
Strabo said that Tyre was located about three miles south of the causeway near the springs of Ras-el-Ain. These remarkable springs still send forth streams of clear, cold water; which would provide an ample water supply for a great city like ancient Tyre.

In spite of the natural advantage of the abundant water supply, and the fertile plains stretching away to the mountains, Tyre has never been rebuilt. Today the seacoast for miles on either side of the old site is, precisely as predicted, "*a place for the spreading of nets in the midst of the sea.*" The photographed fishermen are casting their "nets in the midst of the sea" exactly as was foretold by the prophet Ezekiel more than 25 centuries previous.

Here then is fulfillment of prophecy so unique, so striking, so precise in minute detail, coming to pass thousands of years after the forecast with such hairbreadth accuracy, that only one conclusion is possible—the Bible must be the inspired, supernatural Word of God.

The next prophecy about Sidon, some twenty miles northward on the Syrian coast, is in striking contrast with that regarding Tyre.

(Adapted from *Fulfilled Prophecies that Prove the Bible* by George T. B. Davies. Used by permission of the author).



ONE OF THE SPRINGS OF RAS-EL-AIN.

These copious springs probably afforded an abundant water supply to ancient Tyre. They have a combined flow of more than 10,000,000 gallons daily.

"The fulfilled prophecies of the Bible prove beyond peradventure of a doubt its supernatural origin and authority. Events are predicted centuries beforehand, and at the appointed time they come to pass with such accuracy that is beyond any human power to foreknow. No other book ever written has dared to forecast the future like the Bible . . . The Old Testament as a whole is a book of prediction, anticipation and expectation. All through its 39 volumes there are predictions daring beyond human conjecture. Its predictions are so definite and so marvelously fulfilled that they have stopped the mouths of scoffers and changed the hearts of infidels. No human eye could have looked down the long corridor of time, and foretold these events with such absolute precision. Here is indisputable proof of the supernatural character of the Word of God. Heaven and earth shall pass away but My words shall not pass away. Only an

omniscient eye could have foreseen this, and an omnipotent tongue, speaking through the prophets, could have foretold . . . events . . . thousands of years before they occurred."

Comparing Scripture with Scripture

(Continued from page 5)

and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy."

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 1: 13—16; 2: 1, 2). These citations represent diligent work, not just bland belief. Examination of these texts discloses eleven direct commands for active duty.

Peter witnesses further: "Dearly beloved, . . . abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation . . . For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (I Peter 2: 11, 12, 21). That Christian responsibility for good works may be further clarified, the Apostle gives further instruction to be performed: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (I Pet. 3: 3, 4).

"Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries" (I Pet. 4: 1—3).

The additions of II Peter 1 demand work, not just belief. "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness, charity . . . Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall . . . Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (vs. 5—7, 10; 3—14).

The statement that Peter said nothing of works, just belief, is wholly untrue. The facts are just the reverse. Though some texts or chapters may omit expressions stressing good works, the whole epistle's emphasis on works completely overbalances whatever statements are made concerning faith and belief only.

Belief to be real induces works. A man or woman may be a member of a political party, but if he or she does nothing to help along his or her party, they would be of little value as members. To believe in Jesus we must live His life, otherwise our belief is a dead issue. He Himself said: "Not every one that saith unto me Lord,

Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

What Is It To Believe?

Our correspondent continues: "Now what does Christ Himself say? 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' And again He says, John 5 : 24, 'Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' If you notice, nothing is said of works. There are over fifty promises in the New Testament where it says to believe and be saved. Don't you believe these inspired witnesses of God?"

Yes, indeed we do, but we believe *all* that they say, not just a part. Belief is necessary, but it is also imperative that we act on our belief. Paul's words in Phil. 1: 29, 30, strike like an arrow to the mark: "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me."

Jesus also said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." And again in Jesus' final message, the book of Revelation, He said: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22 : 14).

Salvation may be promised over fifty times in the New Testament on the ground that one believes, but, at least forty times it is based on good works; and roughly two hundred times are blessings to the righteous *doers* either expressed or implied.

If we compare scripture with scripture, accepting all that God has caused to be written for our instruction, we will understand that God "so loved" the world of believers, that "He gave His only begotten Son" (as an example,) that "whosoever believeth in Him" to the point of acting on his belief, "should not perish, but have everlasting life."

If we compare scripture with scripture, and base our belief on the over-all teaching of the Bible, when we read Jesus' words in John 5 : 24, "Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life," we will understand Jesus to mean that to hear His words and believe on the Father that sent Him, is to have an active, practical belief, a belief which will induce action, a drastic change in the believer's life. When Jesus says the believer "hath everlasting life," we will not suppose He meant he has everlasting life as a present possession, for Titus 1: 2 lists it as a hope, an unfulfilled hope: "In hope of eternal life, which God, that cannot lie, promised before the world began." A hope of the "grace," or reward, to be brought at the "revelation of Jesus Christ."

When Jesus says the believer has passed from death unto life, we will not take Him to mean he has passed from mortality to immortal life, for that change is yet future, "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3: 20, 21). But we will know He

(Continued on page 11)

B.C. or A.D.?

A CERTAIN Mr. B. having parked his car among those of some of his friends, found that his newly acquired license plate was the center of their attention. The new number was B. C. followed by four figures.

"Why don't you get into A. D. instead of staying away back in B. C.?" his friends asked him; "get up-to-date."

Of course they were only teasing him, but here is a serious question for us: Are we in B. C. or A. D.? Do our actions indicate that we are living in B. C.—"Before Christ," or are we in a "year of our Lord"?

As A. D. marks a new beginning in the count of time, thus it should be when God's saving knowledge enters *our life*; it should be the close of B. C. and the beginning of A. D. It should be the end of divided loyalties, of sowing to the flesh as we please, and the beginning of a serious life wholly consecrated to God.

When we lived in B. C. we thought, acted and talked as the natural mind dictated, but now that we are living in a "year of our Lord," our life must become distinctly different. New interests and desires will replace the old ones; the things that once looked good to us will now become distasteful, and things which seemed so important to us in B. C. will diminish in value, and *greater values* will occupy our time and energy.

If forgetting, from day to day, the little unimportant things of the past, and the things that we definitely should not remember, we will be able to keep in mind the things which really matter. By replacing every detrimental thought with an uplifting one or forcing out the evil interest, we can become made over into new creatures. These desirable thoughts are acquired by reading, meditating, and practicing the doing of the things that we ought to do. Never, for an instant, must our mind dwell upon forbidden subjects. Put away from our thoughts immediately every suggestion of doing what we know to be wrong.

Paul made a remarkable change from B. C. to A. D. He said of his conversion "immediately I conferred not with flesh and blood." To him old things were left behind; he did not expect to gain a full reward for halfhearted service. To his Philippian brethren he said, "I do not claim to have the mastery already, but this . . . I do; forgetting what I have left behind, intent on what lies before me, I press on with the goal in view, eager for the prize, God's heavenly summons in Christ Jesus." He labored lest when he had preached to others he himself might fail of the great reward.

Do we continue to act as we did in B. C., or does our daily deportment demonstrate beyond a doubt that we no longer live as we did before Christ came into our lives? Has the keeping of every commandment become our meat and drink? Are we becoming intensely anxious to be doing all to His glory? Does the passing of time find us more considerate and patient, no longer becoming ruffled in spirit over trifles? Have we learned to take second place and work as wholeheartedly and willingly in that place as we would if we occupied first place?

Does each day find us more deeply absorbed in making every moment count for the Kingdom? or has our religion become a lifeless ritual, instead of a moving force in our lives? Each passing year must show a definite growth unto

spiritual maturity, a greater discernment in judging between right and wrong.

While God's service curtails our freedom to act, while it restrains us from doing many of the things we naturally would do, yet it is not without its rewards; even as we go along, we get the hundredfold in this life. We do not need to feel left out of life if we do not collect everything as we go along. In that day of acceptance we shall be paid countless times over for the little we have denied ourselves here—eternity's years shall tell for our faithfulness now.

Brethren do we live in B. C. or A. D.?



THE DIVINE LOVE UNCHANGEABLE

Psalm 103

O my soul, with all thy powers,
 Bless the Lord's most holy name;
O my soul, till life's last hours,
 Bless the Lord, His praise proclaim!
As the heaven the earth transcends,
 Over us His care extends.

He with loving-kindness crowned thee,
 Satisfied thy mouth with good;
From the snares of death unbound thee;
 Eagle-like thy youth renewed:
Rich in tender mercy He,
 Slow to wrath, to favor free.

Far as east and west are parted,
 He our sins hath severed thus;
As a father, loving-hearted,
 Spares his son, He spareth us.
For He knows our feeble frame;
 He remembers whence we came.

Mark the field-flower where it groweth
 Frail and beautiful;—anon,
When the south wind softly bloweth,
 Look again;—the flower is gone:
Such is man; his honors pass
 Like the glory of the grass.

From eternity, enduring
 To eternity,—the Lord
Still His people's bliss ensuring,
 Keeps His covenanted word;
Yea, with truth and righteousness,
 Children's children will He bless.

O God, give us grace this day first to cast out the beam out of our own eyes before we regard the mote that is in our brothers' eyes.

He who is truly great has one consuming desire—to remain small.

A man in earnest finds means, or if he cannot find, creates them.

Meditations

On the Word

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (I Peter 3:8).

"Finally"—that suggests a conclusion, a summing up of previous teaching or argument. Some conclusions, of course, count for little or nothing, because drawn from faulty premises or by faulty reasoning, but God's conclusions are always important. From them there can be no dissent or appeal. Take, for example, the one in Ecclesiastes 12:13, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." It would seem that no reasonable man could or would find fault with so grand and lofty a conclusion, yet the fact remains that it is unpalatable to the nominal church, which is dedicated to the proposition that the sacrificial death of Christ freed us from this duty.

In his First General Epistle, Peter has been giving his flock a great deal of valuable instruction in the practice of Christian faith, and in our text he sums it up in five injunctions.

1. "Be ye all of one mind." This sounds rather easy, yet it has been too much for the religious world through the ages. "Many men of many minds," attempting to interpret the Word of God in the light of their prejudices, have brought about the unedifying spectacle of a chaos of cults, sects, creeds and denominations—hundreds of them, all claiming fellowship with the God who is not the author of confusion, who commanded, without qualification or reservation, "Be ye all of one mind."

The same Spirit which moved Peter to write this commandment also said through Paul, "Now I beseech you, brethren, . . . that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). And again: "Finally, brethren."—another conclusion—"farewell. Be perfect, be of good comfort, be of one mind" (II Cor. 13:11).

This "one mind," needless to say, is the mind of God. When revealed by direct inspiration through angelic visitation, through Jesus, the prophets and apostles, it was not so difficult for those in contact with the divine mouthpieces to be in union, although even then divisions could and did enter the Church. Now that the Word has been completed and Holy Spirit withdrawn, we in this day are dependent for our unity of mind upon the recorded words of these inspired men as ministered to us by evangelists, pastors and teachers. This is more difficult to accept, but a more glorious victory if we achieve it.

"Like a mighty army moves the Church of God," all stepping as one man, because directed by one Head. . . . "We are not divided, all one body we, . . . One in hope and doctrine, one in charity."

Christ is the Head of the body, the Church (Col. 1:18), and He cannot contradict Himself.

2. "Having compassion." Knowing how much we need the mercy of God and how often we have received it, we

ought to be compassionate one to another. The greatest compassion one could possibly show toward a fellow creature is that of the Good Samaritan in the parable, who, finding the man overcome and enslaved by sin, did not unconcernedly pass by on the other side, nor condone or minimize the victim's desperate condition by offering him salvation without reformation. He "went where he was," and bound up his wounds, pouring in the oil of truth to heal his spiritual sores and bruises (Isa. 1:5, 6). His was the true compassion of Lev. 19:17, "Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbor, and not suffer sin upon him."

It is only the unprofitable servant, with his talent hidden away in the napkin of self-satisfaction, who will close his eyes to human needs, either temporal or spiritual.

3. "Love as brethren, . . . with a pure heart fervently" (I Peter 1:22). This is not selfish or sentimental love, but creative love, the love which desires perfection in its object, and will go to any length to secure it. Before one can thus love his brother, he must first learn to love himself, to be so interested in his own salvation that his life inevitably will be an example and inspiration to others. Fleshly love covers sin; true love cleanses it.

"If ye love me," said Jesus, "keep my commandments" (John 14:15). The Apostle who understood his Master best, reaffirmed this principle. "For this is the love of God, that we keep his commandments" (I John 5:3). Here is evidence of the strongest nature that God's thoughts truly are not man's thoughts (Isa. 55:8, 9), but infinitely higher and nobler.

4. "Be pitiful." Nothing is so strong as gentleness or so weak as brutality. In the well-remembered fable, the genial sun compelled the traveler to remove his cloak after the boisterous, violent wind had failed.

"Like as a father pitith his children, so the Lord pitith them that fear him. For he knoweth our frame; he remembereth that we are dust" (Ps. 103:13, 14). This, however, cannot be considered as justifying our weaknesses. God is not going to save dust. In His pity He sends His saving truth which transforms this human dust into precious stones for His temple, if the "dust" will do its share.

5. "Be courteous." We ordinarily think of courtesy as a "work of supererogation," which is a theologian's way of saying desirable but not essential. Here, however, we learn that it is more than a social lubricant; it is a direct moral command. There is no such thing as a rude or boorish Christian. Rudeness is always inexcusable, no matter what excuses we may give ourselves. The business of life is transacted in the small coinage of thoughtful acts, little kindnesses. The law of Christ, like that of Moses, goes beyond the limits of ordinary jurisprudence and prescribes at all times the conduct of a gentleman.

Four translations of the New Testament render the word "humility." That is good, too, for courtesy is inseparable from humility, the fairest flower that blooms in the garden of graces, "the . . . root from which all heavenly virtues shoot."

This roster of virtues, the product of which will be a character for the ages, bears a striking resemblance to another of God's mighty conclusions, as voiced by one of the former prophets (Micah 6:8):

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

Comparing Scripture with Scripture

(Continued from page 8).

meant to teach that the believer has passed from a state in which he was dead in trespasses and sins, without God or hope in the world (Eph. 2: 1, 12), to a state where he becomes a living branch in the true vine (John 15), with a hope of being given eternal life when Jesus returns to judge and reward every man according as his work shall be.

Solemn and thought-provoking is the assurance that all who have entered God's service must "appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." There will be no chance then to dissemble beneath His all-seeing eye, but every unpurged sin will stand out as an ugly blemish on our robe of character; and whereas we could have heard the joyful words, "Come, ye blessed of my Father, inherit the kingdom prepared for you, and share with Me eternal life," we shall receive the doleful sentence: "Depart from me, ye workers of iniquity. You have persisted in following the broad, easy way with the masses, destruction shall now be your portion."

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Remember, only the doers of the commandments shall inherit the blessing. Let us hasten to do the work that we may stand approved in that great Day.

Pursuit and Achievement

THERE ARE many infallible rules for success, and one of the first and best is to learn how to extract victory from defeat in the struggle to reach the top. It takes courage and stamina to hunt around the wreckage of a project which has failed, and find materials for another attempt.

The all-important success to earnest Christians is that of forming character according to the God-given specification for His Church, all of which is to "be holy and without blemish." Every aspirant to this high calling must do battle with an ever-present enemy, an opposer whose effort is all anti-holy. It is every man's lower nature, and he is opposed to self-cleansing, self-sacrifice, self-crucifixion.

We must win this battle, and carry on with the same determination as Paul, who said, "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Let us take each failure and defeat as a steppingstone to our ultimate victory by redoubling our determination that we are going to get what we want, and that is eternal life.

There is an incident told of the late J. Pierpont Morgan, the great American financier. He had sent a very important financial report to one of the New York newspapers. The editor of the paper read the report, but it was not

clear to him, and it seemed to be a jumbled mess. He called his assistant and showed it to him, and told him to go over to Mr. Morgan's office and ask him what he meant in this report. None of Mr. Morgan's subordinate officers ever entered his presence without being announced, and then they entered softly and humbly.

The young editor went to the office of Mr. Morgan, walking right in upon him as he sat at his desk. In a polite but very direct manner he addressed the banker: "Mr. Morgan, this report that you sent over to the newspaper office is not clear, nor can the editor get a clear understanding of its contents. You may be a great financier with great knowledge pertaining to gold and silver, and dollars and cents, but when it comes to the English language, it is a different story."

"What's the matter with it?" snapped Mr. Morgan.

"It doesn't make sense," answered the young editor.

"What do you mean, it doesn't make sense?" demanded Mr. Morgan, as he shot a piercing glance at the youth.

"Read it and see," as the boy handed the report to Mr. Morgan.

Mr. Morgan looked at it for a moment and said, "Well, it says, so and so, and so and so, and so and so, doesn't it?"

"Oh," returned back the young man, "that's what you want to say, is it?"

He then walked around back of Mr. Morgan's desk, stood along side of him, took the report and said, "Let's make this into two sentences instead of one; it will be clearer."

With his pencil, he wrote in between the lines, as Mr. Morgan watched him, almost word for word what Mr. Morgan had said.

"Yes," said Mr. Morgan, "that's what I want to say."

Having clarified the copy, the young man thanked the banker and was on his way.

Mr. Morgan followed him to the door, saw him go out of the building, and turning to one of the men in the outer office he said, "Who was the young man that just went out of here?"

"Oh," came the reply, "that's so and so, from the New York Times newspaper office."

"Well," said Mr. Morgan, "he knows what he wants, and—he gets it!"

These words, "He knows what he wants, and he gets it," carry strength and victory to the man with vigor, bent on getting eternal life. On them Jesus stood; He knew what He wanted, and He got it. We are commanded to follow in the footsteps of Jesus with the same intense desire that gave Him His victory.

Do we know what we want? Are we going straight at the work of *getting it?*

Act courageously even when you are afraid and soon you will be courageous.

A soft answer not only turns away wrath, it helps your fellow man to forget his troubles.

What you are thunders so loudly I can't hear what you say.

"Where There's a Will, There's a Way"

We have faith in old proverbs full surely, For wisdom has traced what they tell, And truth may be drawn up as purely From them as it may from a well. Let us question the thinkers and doers, And hear what they honestly say, And you'll find they believe, like pursuers, In "Where there's a will, there's a way."

The hills have been high for man's mounting, The woods have been dense for his axe, The stars have been thick for his counting, The sands have been wide for his tracks, The sea has been deep for his diving, The poles have been broad for his sway, But bravely he's proved by his striving That "Where there's a will, there's a way.

Have ye vices that ask a destroyer, Or passions that need your control? Let Reason become your employer, And your body be ruled by your soul. Fight on, though ye bleed at the trial, Resist with all strength that ye may, Ye may conquer Sin's hosts by denial, For "Where there's a will, there's a way."

Have ye poverty's pinching to cope with? Does suffering weigh down your might? Only keep up a spirit to hope with, And dawn may come out of the night. Oh! much may be done by defying The fear and despair and dismay, And much may be gained by relying On "Where there's a will, there's a way."

Should ye see afar off that worth winning, Set out on a journey with trust, And ne'er heed though your path at beginning Should be among brambles and dust. Though it is by footsteps ye do it, And hardships may hinder and stay; Keep a heart and be sure you go through it, For "Where there's a will, there's a way."

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